# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**
*—The Voice of the Silence*

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## GREAT IDEAS

[Our thoughts naturally fly to Christmas when we think of December and thence to Winter Solstice when the Sun begins to move northwards. The astronomical event symbolizes, among other things, the triumph of the Spirit of Freedom from the wintry darkness of slavery. Milton's contribution to Christian tradition and also to the Cause of Liberty are not negligible and as it happens Milton was born on the 9th day of December in 1608. Appropriately we extract this month a great thought from his great work—*Areopagitica*.—ED.]

When a man hath been labouring the hardest labour in the deep mines of knowledge, hath furnished out his findings in all their equipage, drawn forth his reasons as it were a battle ranged, scattered and defeated all objections in his way, calls out his adversary into the plain, offers him the advantage of wind and sun, if he please; only that he may try the matter by dint of argument, for his opponents then to skulk, to lay ambushments, to keep a narrow bridge of licensing where the challenger should pass, though it be valour enough in soldiership, is but weakness and cowardice in the wars of truth. For who knows not that truth is strong next to the Almighty; she needs no policies, no stratagems, no licensings to make her victorious, those are the shifts and the defenses that error uses against her power: give her but room, and do not bind her when she sleeps, for then she speaks not true, as the old Proteus did, who spake oracles only when he was caught and bound but then rather she turns herself into all shapes, except her own, and perhaps tunes her voice according to the time, as *Micaiah* did before Ahab, until she be adjured into her own likeness. Yet is it not impossible that she may have more shapes than one. What else is all that rank of things indifferent, wherein truth may be on this side, or on the other, without being unlike herself. What but a vain shadow else is the abolition of those *ordinances, that handwriting nailed to the cross*, what great purchase is this Christian liberty which Paul so often boasts of. His doctrine is, that he who eats or eats not, regards a day, or regards it not, may do either to the Lord. How many other things might be tolerated in peace, and left to conscience, had we but charity and were it not the chief stronghold of our hypocrisy to be ever judging one another.

# FORMULA FOR A UNITED WORLD

## AN INTERVIEW WITH DR. JOHN HAYNES HOLMES

[**The Rev. Dr. John Haynes Holmes,** since long the Pastor of the Community Church of New York, came to India early in October as Rabindranath Tagore Memorial Visiting Professor for the Universities of India, under an appointment from the Watumull Foundation. Dr. Holmes is prominent in many American movements for unity and social justice. He has been a Vice-President of the National Association for the Advancement of Coloured People since 1909 and he has been the President for the last eighteen years of the All-World Gandhi Fellowship. He is the Editor of *Unity* (Chicago) and the author of many thoughtful books, including *New Wars for Old* and *Religion for Today.* A Unitarian up till 1919, he became an Independent in that year and his large church has no denominational label. Taking advantage of his presence in Bombay before he started on his lecture tour, a member of our staff interviewed him on his prescription for a United World and the part he visualised the U. S. A. as playing in helping bring it about.—ED.]

The subject on which his views were requested was evidently a congenial one to the tall, white-haired man with serious eyes and courtly manner, and one to which he had given much thought.

His prescription, he said at once, was threefold, political, economic and spiritual or religious, and he by no means considered the last the least important ingredient.

From the political point of view the need was, he said, "to have a world organisation like the United Nations, only it has got to work, as the United Nations is not working." He was a great believer in the United Nations, which offered the only workable plan for unity among the nations in the world today, but he recognised its terrible defects, of which the veto power was the most conspicuous. He hoped that changes would be possible to make it an effective world union, with a world constitution.

He had scant patience with the reluctance to give up national sovereignty in the absolute sense. That was the price of a united world. Unification meant the merging of responsibilities and powers, as in marriage, in which husband and wife had voluntarily to surrender their individual sovereignty but got something better, a union of souls. That was why marriage worked. The same was true in the international field. Each nation had to surrender to all the others the selfish, aggressive, arrogant aspects of national sovereignty and to merge its faith in the common destiny of mankind.

The United States had been faced with the same problem after the

Revolutionary War, when the thirteen States were to be brought together into a union based on a written Constitution in the spirit of which they could unite and which would provide a mechanism of unified operation. Each State had to surrender a large portion of its sovereign powers. The point where all were willing to do so was not reached for seventy years, or until after the Civil War.

There was no use fooling ourselves. World union was an imperative necessity and it should be brought about now, before it was too late. Atom bomb control, for instance, had to be surrendered to a responsible international body.

The economic problem also was a serious one, the problem of poverty, of the inequitable distribution of wealth. We had reached the point in economic history where we knew how to produce enough to support the world's population. But if we had solved the problem of production we had not solved that of distribution. Even a country like the U. S. A. had its slum dwellers, its share-croppers. Everywhere the poor were struggling for food and trying to maintain themselves. Sooner or later the perpetuation of that economic problem was going to bring us into war. The economic causes of war were, perhaps, the predominant causes. War had broken out again and again because of economic extremity.

World unity must be based on a just economic system, by which Dr. Holmes meant a system which would distribute to all the workers the wealth that they had produced. The economic problem between the States of the North American Union had been solved in a sense when it was agreed that all the wealth of the country should belong equally to all the States and not to any one of them. Texas, for example, was overflowing with oil and New York did not have a drop, but all the oil in Texas belonged equally to New York. There were no inter-State duties; there was no denial of access to supplies. There remained only the socialisation of the capitalist system to bring about an equal distribution of this wealth.

In contrast to this, the struggle for selfish possession of natural resources was general in the world. The oil in Arabia belonged to the one who got there first with his money. A unified economy and the sharing of all natural resources fairly was absolutely basic to world unity. Once you got a universal economy you were going to get a common level of living. The idea that America was going to have a higher level of living, permanently, and other countries a lower level was fantastic. Of course resistance was to be expected from those who would lose by a common level of living. The resistance to changes in the American immigration laws came chiefly from organised labour's reluctance to have cheaper labour available in the country. But just as water sought its own level, so, once you broke

down the economic barriers, a common level of living would follow inevitably.

The spiritual or religious answer to the problem of world unity, Dr. Holmes declared, was that "The world has got to be right-minded on this question of brotherhood." He did not like the word "converted" but the world had to be converted from the ways of selfishness which were now destroying us to the ways of unselfishness and fellowship and good-will which alone were conducive to peace. He had long been used to seeing problems in spiritual terms and he saw a great spiritual revival on the broad basis of the Fatherhood of God and the Brotherhood of Man as the great present need. We had to have a reawakening of the minds of men. There was one Spirit and that Spirit was in every human being. Every great religion of mankind had sooner or later come to the basic proposition of one humanity sprung from one Divine Spirit.

He did not, of course, believe in a God made in the image of man. That, he said, was pictorial, man's vague and unsatisfactory way of expressing the idea of God. It was like little Alice who told her mother she was drawing a picture of God. Her mother remonstrated that people did not know how God looked. "They will," the child said, "when I have finished this picture."

Dr. Holmes said he did believe in a Personal God, but by the expression he meant this : There was something in every one of us, a kind of Divine Flame, something that was more than the body, more than the tone of a man's voice. It was what drew us to someone who "had personality." It was a Spiritual Essence, the creative drive of life that Bergson called the *élan vital.* We discovered it in ourselves, infinitely greater than each of us as an individual.

It was, he thought, permissible to call it the One Self. It was Reality, inclusive of all our various selves as the ocean was inclusive of all the drops. The drop of water falling into the ocean became immediately part of a vastly larger whole. He was a little afraid of that simile as it might lead to pantheism in the sense of loss of individuality. The drop was not lost in the ocean; he liked the suggestion that it was rather that the drop absorbed the ocean. Our individuality was not lost in God.

Reverting to the idea of a picture of God, he agreed that the highest such picture that has been presented was such a Being as a Christ, a Buddha, or a Krishna, but he doubted if even they had been able to compass the Whole. God by the very definition of His Being transcended any individual. We could feel It, and that feeling was the ultimate proof of Reality.

A great revival was needed, but when people talked of a religious revival in the West they meant revitalising the churches or writing a new statement of faith or getting people to pledge themselves to go to

church on Sunday. That was all beside the point. He cited the great Methodist Movement of Wesley in eighteenth-century England, when a great wave of religious enthusiasm had swept over men's hearts, and he found it the same in kind, though less in degree, than the earlier and more marvellous reform inaugurated by the greater Buddha.

Every great religious revival, Dr. Holmes maintained, had to begin with a great personality. There was no such dynamic individual in the West today. "Until he comes I do not know what we can do except to keep the light burning." He thought the present period like the Dark Ages, when the spirit of man seemed to have died, except that there was a Christian movement which kept the light burning in monasteries and in the hearts of men until it could be brought out again. "Sometimes in my despondency, almost despair of our time, it seems to me that all that we can do today is to keep the light going until the time comes when it can blaze forth again."

There came moments in history, he said, when men became exhausted, when mankind, like individuals, got tired out. Such a time there was in Greece in the Peloponnesian War. After the Periclean Age the Greeks were exhausted; there were limitations to what men could do. Similarly the Romans became tired. They had marched so far, they had conquered so many peoples, they carried such a burden that they were no longer able to function. There were times when men became disillusioned and had to have time to recover faith.

The reassuring thing was that this phenomenon was never completely universal, though he thought that it had a more nearly universal aspect today than ever before. Parts of our world, however, were awake and changing rather than dying. India, for instance. India was entering upon a new and greater period of her history. India might be regarded from that point of view as one of the great hopes of mankind today.

America's isolationism, he said, was a thing of the past. The Second World War had taught Americans that all nations suffered or prospered together, that we were all brothers, and that if war started anywhere the fire was bound to spread. Provincialism had yielded place to a real international spirit and Americans recognised their responsibility to help the rest of the world with the food which they had and others lacked.

There had always been ideals in America and when she had been truest to herself those ideals had come to the fore. The ideals of the sanctity of the individual, of human equality, of getting along together in good fellowship, of "Justice though the heavens fall!" were widely held and to a large extent practised.

The great blot on American life had been the treatment of the Negro, which was a shame and a humiliation, but all progressive and enlight-

ened people were more keenly conscious of this disgrace to their democracy than ever before, and more anxious to remedy it. Negroes were being admitted in increasing numbers to occupations traditionally closed to them. There were Negro subway drivers and Negro tram conductors in New York, Negro clerks and clerical workers, Negro policemen, even Negroes teaching white students in Northern colleges.

As to what America's chief contribution to a United World would be, Dr. Holmes thought that it was practical achievement, in which the United States led the world. Skilled work was valuable to society but, unfortunately, America's technical achievements had largely absorbed the American consciousness, leading to wide-spread materialism and love of pleasure and of power.

Dr. Holmes was enthusiastic about the possibilities offered by a fusion of what America and India each had to give. India through her long history had gone deeply into the problems of the Spirit. She had come close to Reality. If you equipped India with the machinery of living that America had produced, and if you gave America a Soul, then there would be, as in Ezekiel's vision of the wheels, the God in the machine. America had the wheels, and they were crushing her to death. India had the Spirit. If you put together the "Know How" of America and the "See Why" of India, you ought to have a model civilisation.

The recognition of the higher things that each people had to contribute to world culture was of great importance to world unity. Dr. Holmes said that he always rejoiced when a volume was published which brought together some of the great scriptures of the world, and which always had a ready sale. He viewed the great religions of mankind as parts of one great revelation of God to man.

He stressed also the value for world unity of music, of art, and of secular literature. "The more we can get people to understand that all peoples have produced priceless things in the artistic world, the closer we come to the ideal we have at heart."

What America called "public education" and India "the free schools" was important, bringing together children of different backgrounds, but its unsectarian character was essential, Dr. Holmes declared.

He was interested in the account which the interviewer gave him of the effort of the Indian Institute of Culture at Bangalore to bring to ordinary citizens, through lectures and discussion groups at which great books are considered, the cream of cultural achievement everywhere. "The results of work of that kind," he declared, "are greater and more beneficial than we realise."

# HUMAN VIVISECTION

[One of the most disquieting features of our times is the steady shrinkage of the sphere within which self-determination is still possible. After two world wars fought ostensibly for freedom, the individual finds himself today subject to more regulations and controls than perhaps have ever before been imposed on such a general scale. **Dr. Emanuel M. Josephson, M.D.**, of New York City, the writer of this article, brings out the menace represented by organised medicine's exploitation of the public with State protection and support. His *Merchants in Medicine* is a book which those who prefer comforting illusions to disquieting facts are recommended not to read. The changing guesses of an empirical science are imposed upon society with an authority which even infallibility could not excuse. Immunisation is the fad today and the lengths to which its advocates can go, with governmental sanction and abetment, are brought out here. Immunology rests upon animal experimentation, and the iniquity of vivisection has entrenched itself seemingly impregnably, and neither the cries of its animal victims nor the protests of humanitarians have so far reached the hearts of those in power. It could have been foretold that, for sensibilities blunted by the torture of animals, experimentation on human victims would be an easy step. People generally, however, fail to realise that that step has already been taken, as Dr. Josephson brings out in warning of the danger of allowing experiments upon human beings to claim immunity from prosecution if only enough of them make the dangerous experiment.—ED.]

In April and May of this year, New Yorkers were treated by the Health Department to a smallpox epidemic scare. The immediate occasion for it was two sporadic deaths from smallpox, one of a man who had returned from Mexico the day prior, and the other, a week later, of a woman who had come in contact with him one week after she had been vaccinated. No further deaths occurred from smallpox in this fake epidemic.

Citizens of New York, however, were urged to be vaccinated. Millions were threatened, cajoled or forced to submit to vaccination. These vaccinations caused so many deaths that the figures were suppressed by the Health Department. A few deaths in New Jersey due to encephalitis (inflammation of the brain), as a result of vaccination, were ferreted out by the newspapers and publicized.

The Health Department had no excuse to offer for the dire consequences and its misrepresentation and betrayal of public health. The profits of this fake epidemic to the cartelized processors of the vaccine are estimated at many millions of dollars; and the organized medical profession suffered no serious losses

as a consequence of its ministrations.

The truth in regard to vaccination is that, in the primitive state of medicine, the transmission of cowpox to human beings, despite all the dangers that it involves, was the only measure known to minimize the dangers of smallpox. It served to do so by actually causing a form of the disease, which generally was mild but sometimes virulent and even fatal in a relatively small proportion of cases. Vaccination with cowpox also involves the danger of transmitting to the human being encephalitis, undulant fever and other diseases which afflict cattle, and which are debilitating and fatal to man. This risk can be minimized by the use of virus grown on germinating eggs. But in any event, the risk exists.

In short, vaccination was a necessary evil in the state of knowledge that prevailed. Now, however, science has taught us that the natural resistance of the body derived from an adequate diet rich in all the elements of nutrition is, by far, the most important factor in preserving health. It is the very factor that enables the body to build up resistance when exposed to mild forms of infections or to vaccination.

In an individual whose resistance has been lowered by malnutrition, vaccination and infections that in better nourished people would be mild, become virulent. Thus in the Barbadoes, for example, malnourished individuals often acquire generalized vaccinia when vaccinated the first time. They are also peculiarly susceptible to the secondary infections that complicate vaccinations. When malnourished natives who have been thus vaccinated are exposed subsequently to smallpox, they succumb to a form of smallpox that is modified and generally mild, but may be fatal in spite of vaccination. When these malnourished natives are vaccinated a second time they may once again develop a modified form of generalized vaccinia. This illustrates to how large an extent resistance to smallpox and other infectious disease is a matter of nutrition.

One of the more significant nutritional factors in the diet that establishes and maintains resistance to disease is Vitamin C. There are other known factors and undoubtedly many that are not known. But in view of the present state of our knowledge it is nothing short of criminal for public health agencies to urge or force vaccination but withhold from the public the importance of diet and nutrition in the protection against the disease; or for the public officials to inflict vaccination while withholding and failing to provide food and other diet factors necessary for the protection against the dangerous effects of vaccination.

This episode illustrates two of the less worthy aspects of organized medicine and arrogant medical pseudo-science and the injury they imply to the health of the individual

and of the community. The first is the assumption of omniscience and the attitude that what it does not know is not true, that characterizes all pseudo-science. As a consequence, medicine, when it assumes the pose of an exact science, abandons a huge tradition of folklore of medicine that had been built up through the ages by shrewd observers. This has meant that the public have been denied the benefit of many valuable remedies that had been known for ages, including the use of liver in the treatment of anæmia; the use of cod-liver oil in the prevention and treatment of rickets; the use of ephedrin in the control of hamorrhage and the circulation, that was long known to the Chinese; the use of mandrake in the treatment of tumours; the use of vitamins and minerals, that were long known to Hindu folklore as "*kushta*," in the treatment of diet deficiencies; and numerous others. When proud medical science once again stumbles upon the traditional remedy which it had scorned in its arrogance and ignorance, it calls the feat a discovery of medical science. Men have received Nobel Prizes for medical discovery—for re-accepting long-known traditional methods of treatment.

Secondly, it illustrates the habit of organized medicine of vivisecting and experimenting upon human beings, and the low value it places on human life.

The contempt for human life and suffering and the utter brutality of dominant groups in organized medicine is glaringly portrayed in the current vogue of the Lempert Fenestration Operations for relief of deafness. As a matter of record, in no case has this operation given complete and permanent relief from deafness. In well over 60 per cent. of the cases the victims are totally and permanently deafened by the operation. In every case the field of vision of the victims is contracted, thus impairing the vision. In some cases blindness ensues. Upon many of the victims there is even inflicted by the operation, paralysis of the face, subdural and brain abscess, epilepsy, meningitis and death. Many of the victims have been driven to suicide by the terrible roaring in the head and noises in the ear caused by the operation, a roaring that persists even after the hearing has been totally destroyed, and by the agonizing headaches.

The operation is acknowledged by its perpetrators and by organized medicine to be human experimentation. The victims are required to sign in advance an acknowledgement of the fact that they have been informed that the operation is an experiment and that they absolve the operators from any liability for the consequences of the experimental operation.

These brutal surgeons with the collaboration of organized medicine have used all the facilities for publicizing and advertising which they monopolize to lure pitiable deaf folk to submit themselves to this brutal

experimentation on the false representation that in a great majority of cases it restores the hearing. This false propaganda through newspapers, magazines, radio and other means, has lured many tens of thousands of deaf victims to their doom. Effective censoring in the press by organized medicine suppresses the horrible consequences suffered by the victims of this experimentation. Relatively few victims have sued the performer of the operation for malpractice. But, of the few that have, some have recovered damages ranging as high as $25,000 to recompense them for their complete deafness and the ruination of their lives.

The great majority of the victims, however, are completely barred from securing any damages for the injuries inflicted upon them by the Lempert Fenestration Operation. By a curious warping of the law and of justice, effected by the enormous political power of organized medicine, the surgeons have been able to secure almost complete freedom from liability for the consequences of their brutal experimentation. The law holds that if a sufficient number of surgeons performs the experimental operation, no matter what the consequences may be, it becomes "accepted practice," and the defense of "accepted practice" absolves from liability for mayhem committed. This anomalous legal quirk is identical with the situation that would arise if the law legalized murder where a sufficiently large number of victims were murdered.

This is one of the most brutal and ruthless aspects of the activities of organized medicine. Its correction awaits a sufficiently powerful organization of the victims of the operation to expose this criminal exploitation of the deaf and the infliction of a suitable penalty on its perpetrators. Human vivisection breeds in an atmosphere that encourages needless animal vivisection and claims a multitude of victims at the hands of ruthless elements in organized medicine. This contrasts sharply with the benefits derived from the more humane elements in medicine.

EMANUEL M. JOSEPHSON

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# REJOINDER

'Beauty's an empty word'.....and while you scold,
The flame-throat robin perhaps to rehearse
His lauds, a yard above leaf-dappled mould;
Below him swings one apple, his universe.
'Cut out all pity!....and there the mouldwarp lies,
The shy gravedigger with no grave his own;
His rotten velvet seamed with maggot-flies,
His helpless hands beseech us to the bone.
'Ignore the eternal themes'.....a ploughman passes,
Humming a modern tune not worth his breath;
He plucks no moral from the seeding grasses,
Yet the song's burden is of love and death.
So Life delights herself to flout the fools,
The pedants who would prison her in rules.

# CRITERIA OF PROGRESS

[ One point which emerges clearly from **Mr. Philip Howell's** study is that progress—or retrogression—is a matter of individual achievement or failure. Communities and nations, nay, humanity as a whole, are aggregates of individuals. As a man here, a woman there, acquires the virtues outlined in this essay, the general level of the group is raised—and in no other way. That is why, even in a day of drastic political and social change, like ours, individual reform is still the major challenge of the times.—ED.]

The "sensible world" of the philosopher is becoming increasingly a shadowy realm, void even of the borrowed reality of sense reports. Routine practice in mechanics is associated with constant mental adjustment for the correction of observed data, and the epistemological questions of the validity of knowledge and its verification have never been livelier topics of discussion. Yet, "modern" philosophical thought shows growing concern with phenomena, not with their meaning; with "realism," not with values; with what subserves the moment, not with metaphysical categories; with means, not with ultimates. A betrayal of human integrity is accompanied by agnosticism in relation to the idea of progress, an almost entire oblivion of the cyclical principle in historical theory, and the absence of any "body of reference" whereby progress or retrogression may be determined at any given time. In a chaotic world where evolutionary objectives are admitted only in respect of physical forms we find, however, a greater willingness in some quarters to return to the teachings of antiquity for guidance across the morass of doubts and perplexities. As it is written in the *Rig Veda*:—

The wise guard the home of nature's order, they assume excellent forms in secret.

Nature's order is still to be perceived by those who share the confidence of "the wise." To be intellectual, however, is not the same thing as to be numbered amongst the wise. The "intellectual," appreciating the inferential nature of so much of our knowledge, concludes with Sir Arthur Eddington that "Mind is the first and most direct thing in our experience; all else is remote inference." But he loses sight of the equally valid fact that mind itself bears the stigmata of the relativity of sense qualities, and is subject to the continuity of change. Change is not a synonym of progress, and the ebb and flow of phenomena and consciousness are but the accidents of movement without regard to the direction in which we may be travelling. Our "way of looking at things" is determined by an objective; but that objective, more often than not,

is self-regarding. It lies in the fulfilment of the desire nature, the mind being relegated to the rôle of thinking out further additions to our collection of appetites and new ways of satisfying the existing régime. How, then, can we be said to know things in themselves, when we are under the spell of sensory impressions and of the Kantian categories imposed by the operation of the mind upon the objects presented to consciousness? And, if our limitations are so recognized, what are to be our landmarks of progress, and what becomes of any criterion we may formulate of our journey through a Space-Time world? Is it possible truly to evaluate our ideas of progress if all that happens is a precipitation of existing mental constituents around a given line of sense data? Without systematization of principles and facts, no measurement of human behaviour is possible, and the added unawareness of formulated laws of causality renders control negligible. Here is the fundamental reason of that materialistic determinism which removes responsibility from doer to things done.

"Science," then, remarks Dr. C.E. M. Joad in *Philosophy for Our Times*, "in excluding the notion of purpose, and excluding, therefore, the notion of value, excludes the possibility of any true explanation of the phenomena which science studies." Does science, though, strictly ignore the notion of purpose —at least, in its survey of the physical evolution of species? Is not survival, viewed objectively, in itself a "value," if it be regarded as a test of fitness, irrespective of our approval or disapproval of it, and whether or not we consider wide geographical distribution as alone demonstrating man's superiority over the rest of the animal kingdom? When we turn to other measurements of evolutionary progress, such as increased complexity of structure, growth of environmental independence, and enhanced sensitivity of receptive organs and subtlety of response, we begin to think, with Prof. A. N. Whitehead, that "all ultimate reasons are in terms of an aim at value," even if we confine our attention to the field of biology. Turning to inner or subjective realities and adopting the Vedantic or Tārakā Rāja Yoga analysis of the microcosmic entity, there is no reason to suppose that the criteria of progress adopted by the physical evolutionist are other than expressions in terrestrial phenomena of spiritual noumena. In that sense, we might hypothesize the "value" of mind, with the greatly extended horizon of natural law, as being explicable only in terms of monadic evolution. In brief, our consciousness of the relativity of sense qualities and the continuity of changes of form persuades us that we have yet to define the constituents of Reality, and, without a conviction of the existence of the Real, we are bereft of any true idea of Progress and of principles of judgement in relation to the progressive elements in human life.

It is not necessary to assume that we must banish teleological concepts from a scientific approach to a progressive scheme of development. If we share a philosophy which is preeminently "the science of effects by their causes and of causes by their effects," there is no inevitability about accepting a mechanical explanation as ultimate and comprehensive, or necessity to imitate the Behaviourists in confining themselves to a study of the movements of the body, free from mental influences. The fundamental psychological problem of the interaction of mind and matter can be solved only if we discard Descartes' parallelism and the hypothesis that the brain molecules marshal states of consciousness or that consciousness produces molecular motion. We have to conceive of inner senses (atrophied during racial growth), as well as our more familiar outer senses, of a nature visible and invisible, of the unceasing motion which is the life of matter in all its forms, and of the existence of a spiritual and psychical involution proceeding congruously with past physical evolution.

In what has gone before, it has been possible only to hint at the philosophical and metaphysical background of the concept of Progress, and at the criteria which might enable us to evaluate our own progressive or retrogressive development. Obviously, cause and effect are to be thought of as something more than successional in a biological or mechanical sense. They are integral phases of a unified law to which the time factor of past, present and future, is contributed by our own mental astigmatism. If we saw clearly, we should observe that the future determined the present no less than did the past, and that Dr. C. E. M. Joad's view "that the purpose of evolution is to refine and deepen life's consciousness of values" is true in the sense that this process of refinement (with its concomitants of increased definition of inner structure and growing independence of environment) is but an expression of the compulsive factors towards the perfection of the Divine Plan which is the object of all evolution.

Evolution, then, proceeds on triple lines—spiritual, psychical and physical—and individual, no less than racial, progress (indeed, the march of nature as a whole) is motivated by the need for the individual realization of innate divinity, and is to be measured by the ability of the real ego to assimilate itself to that spiritual ideation which is the first differentiation of the universal Substance-Principle and thus to secure, by its own efforts, that immortality which else is only its conditional possession.

At this point the question will be asked: of what practical value is this analysis? It will not be put by the "democratic man" of Plato's *Republic*, who hears only the conflicting voices of his competing passions and desires, and is for ever changing his course through life at

their clamorous behest. Nor will any interest be shown in the argument by Plato's "tyrannical man," who becomes fanatical under the domination of a single impulse. Even the intellectual hedonist who (it has been said) believes that "moral virtue requires that we should satisfy our desires, not unthinkingly and indiscriminately, but in the proper way, at the proper time, and to the proper degree," is unlikely to be influenced by appeals for a re-examination of his motives of conduct. Rather is it to be assumed that the need of clarifying the idea of Progress and its criteria will be felt only by those *akoustikoi* (after the manner of the School of Pythagoras) who know that the powers of "the Divine man" are the natural accompaniments of existence at a higher level of evolution, and who, in their own persons, have experienced the causes of pain on the path of unfoldment and know them to be due to the human search for the permanent in a world of constant change, to selfish hope of rewards and to the attempt at the forced development of psychical powers without regard to the unity of all life. These will not question the practical value of purifying the mind and the emotional nature of the poisons of false conceptions (*attavada*). They will be unmoved by contemplation of the worldly criteria of progress—power, wealth, freedom without responsibility and acquisition without merit. Their gaze and endeavour will be in another direction. Realizing the truth of the aphorism that "Humanity is the child of cyclic destiny," they will measure their own progress (if they can be brought to think about it at all!) by the degree of attainment of mental and physical purity; their unselfishness of purpose and compassion for all living things; their faith in the law of Absolute Justice, whatever befalls them personally; their intuitional perception of spiritual values; and their just appreciation of their responsibilities as probationers in an objective and transitory world. It is from this basis that the professed student of philosophy will estimate his duty to humanity at large, and will know that it is not performed adequately so long as there is any failure on his part to show another the same justice, kindness, consideration or mercy which he desires for himself.

Where does the world stand today, in the light of these principles? Let every man examine his own heart, and he will learn the answer.

PHILIP HOWELL

# NEW BOOKS AND OLD

*Keats and the Dæmon King.* By WERNER W. BEYER. (Oxford University Press, New York. 18*s.*)

Thanks to the labour of Colvin, of the Buxton Formans and others, we of this generation know Keats more intimately than did those nearer to him in time. He is no longer Matthew Arnold's poet, little more than "enchantingly sensuous," but an apostle of the "clear religion of heaven." It is an outstanding miracle in the life of this wonderful boy that at twenty-four, or younger, he was a philosopher of transcendent quality, with a power in the midst of bitter personal suffering "to envisage circumstance all calm."

We have accepted Keats as a spirit truly Greek, as a son of Shakespeare, as a lover of the marvellous in Spenser, Tasso, Ariosto: it has been reserved for Mr. Beyer to develop, on a hint thrown out by Colvin, the profound influence of German dæmonic romanticism. Keats read in translation not only de la Motte Fouqué's *Undine*, but Wieland's *Oberon*, and at an early impressionable age. It was the *Oberon* in its original which probably touched to life that eerie vein in Coleridge which gave us "Christabel" and "The Ancient Mariner."

Sotheby's translation of *Oberon*, much admired at the end of the eighteenth century and beyond, had been too much forgotten to be considered seriously as a source for the rich allusions in Keats's poetry. Mr. Beyer, coming upon it in the course of a study of Coleridge, at once realised its import and set to work with the thoroughness of American scholarship to analyse the translation, relating Wieland's Oberon, his sylphs and fays, to Keatsian allusions, the most obvious of which had been before rather uncritically accepted as echoes from *A Midsummer Night's Dream.* His full and lucid exposition is of major interest. Many a difficult line becomes clear by reference to Sotheby's version of *Oberon.*

Keats had read the *Oberon* by 1816; from then on it influenced his work and thought, at first lying on the surface—where the allusions are easy to catch, once we are given the clue—and then sinking deeper. Sotheby's translation is in itself no more than a fairly competent, stiff, eighteenth-century rendering, but a poet's mind can fashion, transmute; he will take, like Browning's black-cap, "an appropriate rag to plunder," ignoring material which the limited mind of a critic might select for him. So it has come about that the lesser Wieland, subdued in a foreign dress, has been overlooked within the mighty shadow of Keats's master, Shakespeare.

DOROTHY HEWLETT

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*Hadrat Abu-Bakr: The First Caliph of Islam.* By NAWAB SADR YAR JUNG BAHADUR MAULVI MUHAMMAD HABIBUR RAHMAN KHAN SHERWANI; translated by SYED MOINUL HAQ, M.A., PH.D. (Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 4/8)

For hundreds of years, every Friday, from the *mimber* (pulpit) in the mosque in all Islamic countries, Abu-Bakr, the

first Caliph of the Prophet of Allah, has been remembered with reverent love by the faithful followers in these words: "The best of human beings after the Prophets." And the account of his life and this estimate of his character, based on the verses of the *Quran*, the *hadithes* of the Prophet and statements of the "Companions," confirm this conception of him. For his name "led all the rest" in implicit and ever-abiding faith in the Prophet (may peace be on him!) in fidelity to the truths the latter taught, and in strict and scrupulous practice of these as a Caliph no less than as an individual.

Before he accepted Islam—he was forty-nine years old then—Abu-Bakr was a Quraish trader highly respected for his honesty and humanity. He was, therefore, ready to respond to the call when eventually it came, so that no sooner did his eyes fall on the Prophet than he became his, heart and soul. Even when once he was being beaten by a crowd of idolaters for his conversion these were the words which he continued to utter, "Thou art sacred, O Master of dignity and greatness." Hence the testimony of the Prophet himself, a little while before he passed away, "If I were to choose a bosom friend it would be he. But this companionship and brotherhood is in faith till God makes us assemble near Him."

The book gives striking anecdotes about the Caliph. On his wife's saving from the daily budget a little money wherewith to buy sweets he took the amount and returned it to the Treasury and had his *baitul-mal* (his maintenance allowance, already meagre) curtailed proportionately for the future; that so much could be spared, he held, showed clearly that they could do without it! Again, seated one day among his companions, the Prophet asked who among them had fasted that day, accompanied a dead body to the graveyard, supplied food to a poor man and visited a sick person? Abu alone answered in the affirmative, whereupon the Prophet exclaimed, "A person who combines in himself these virtues will go to heaven."

Abu-Bakr's Caliphate, which lasted for only a little over two years, was marked by scrupulousness, humility, affection and efficiency in administration. His high position made no material difference in his relations with his neighbours and others; even after his assumption of office he would milk the cows of girls in the street. In his expeditions against the infidels he always tried first to have a peaceful settlement, this failing, he would impose a *jizya* (tax), but if that also was not agreed to he would fight, but with clean hands and a clean heart, *e. g.*, his instructions, among others, to his soldiers "not to mutilate any one's limbs, not to kill old men, women and children, not to injure the date-palm, not to burn it with fire and not to cut down the fruit-bearing trees." And once the enemy was vanquished he received "a just and an excellent treatment."

The book is a translation from the original of *Sirat-us-Siddiq*, which has already run into three editions. The English version reads quite well, though the last two chapters could have been, if not omitted, abridged considerably with advantage, as there is much unnecessary repetition. But, on the whole, the picture of the First Caliph as it emerges is lifelike, clear-cut and attractive and reveals one of the greatest human beings of all time.

G. M.

*The Intellectual Adventure of Ancient Man.* By H. and H. A. FRANKFORT, JOHN A. WILSON, THORKILD JACOBSEN and WILLIAM A. IRWIN. (University of Chicago Press; Cambridge University Press, London. 22*s.* 6*d.*)

To trace man's development from the remote past to the distant future we must follow the curve of progress as it rises in the mists of antiquity, stretching through history up to the present and moving inexorably forward.

Already psychologists are discussing whether man's brain can keep pace with the advances of scientific research. Has the machine mastered man? Is the atom bomb to be at once the apex of man's inventive genius and his destroyer?

Such reasoning is, I submit, false. In spite of all that man has achieved, more, far more, is yet to come. Scientifically speaking, we are still in the bow-and-arrow stage and progress in past years has not been so great, certainly not so great that the brains of the present generation are strained to keep pace with it.

We cannot examine the tendencies of man's development, intellectual or physical, over periods of weeks and years. Hundreds or thousands of years must be studied if we are to reach any useful conclusions.

In the work under consideration the authors, all experts in Oriental study, have concerned themselves with the search of man for truth, with his attempts to solve the riddles of the universe and to explain their relationship to his own physical, intellectual and emotional life.

Three great ancient cultures are discussed, the Egyptian, the Mesopotamian and the Hebrew, the discussion finishing with a reference to the Greek, the object being to illustrate the development of the early and preclassical mind as exemplified by each.

We are shown the influence of natural phenomena on the mind of the early Egyptian. The Mesopotamians believed that life was controlled by certain intangible powers who ruled the universe; and the Hebrew culture created what the authors call the "myth of the will of God." In brief, the common pattern of belief of early man was that the divine was immanent in nature, a nature bound up with man's life.

Unfortunately, the authors have somewhat inclined to complication. Multiplicity of words and explanations tires the ordinary reader and, although addressed to a lay audience, I feel that in spite of its many excellent qualities and translations of ancient texts the work is a little too long and obscure to appeal generally, except to experts. The subject is a fascinating one and brilliantly conceived, but the approach might have been in a more simple manner in the interests of the general public.

A. M. Low

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*Land and Motherland: Eighteen Talks on the Indian Question.* By G. T. WRENCH. (Faber and Faber, Ltd., London. 7*s.* 6*d.*)

The publishers claim that this is a book of unusual wisdom and originality. The supposed originality consists in the author's discovery that India is a land of villages and that her regeneration can only come through a revival of her ancient forms of organization and government. The author points out

with a good deal of piquancy that the town-bred, half-educated Indian is really unrepresentative of the soul of the people and that much of the political agitation that is going on is a mere aping of the West.

But the surprising thing is that the author, an observant English physician long resident in India, has failed to take note of the powerful movements in the country, aiming at a revival of village industries and indigenous forms of organization. While he has read all the Royal Commissions' Reports on India he seems to be unaware of books like Minoo Masani's *Our India* or Bharatan Kumarappa's *Capitalism, Socialism or Villagism*, where his very thesis is propounded with a greater realism and a fuller understanding of the Indian background. But he has nothing but scoffing references to make to Indian leadership. The few English bureaucrats who perceived the real genius of India and sought to incorporate her ancient methods in the governance of the country are extolled as geniuses in understanding and great benefactors of the people.

Underlying the whole thesis of the book, which is presented in the form of a dialogue between an elderly expert and an inquiring young friend, both of them British, is the sense of the burden the Britisher still feels of his civilizing mission in India. Events since the book was conceived have led to the final lifting of that burden, and the Britisher, if he is really interested, can stay on to help India evolve her destiny in her own way, under her own leadership. Lack of appreciation of that leadership and failure to see and rejoice in the signs of a real resurgence of the nation leave an Indian reader cold, in spite of the real insight of many of the author's observations. A book that might have been a useful guide to paternal British officers in the days of British paramountcy over the land, it lacks the feeling-tone that would make it acceptable to the inheritors of power in this Motherland.

S. K. GEORGE

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*Light from the Ancient Past.* By JACK FINEGAN. (Princeton University Press, U. S. A.; Geoffrey Cumberlege, Oxford University Press, London. 25s.)

The chief value of this book is the service it performs in making available in simple language a mass of archæological material more usually confined to the attention of the specialist. America is the land of many strange sects. The author of this book is described as a Berlin-educated minister of the Disciples of Christ, presumably an organized religious sect flourishing in the State of Iowa. He is serious, painstaking, thorough. Throughout the 500 pages of his sumptuous (by present-day British standards) book he builds up the impressive panorama of a past indissolubly associated with the "Hebrew-Christian religion." This is not, however, a work of original research and comes in the category of those compilations of which the late H. G. Wells's *Science of Life* is an example. That is to say, it is a book any writer with the appropriate scholarship might have written after some travel and a period in a first-class library. This is not said in denigration, for it is given to few to make original contributions to knowledge, to achieve

great syntheses, to make revaluations.

When Victorian materialism first assailed the strongholds of the faith the historicity of the Old Testament became suspect. Later independent evidence—much of it, as this author shows, to be found in ancient monuments—has confirmed in broad outline the historicity of the great Jewish records.

Every new discovery indicating the truth of ancient Old Testament records of events has been jumped at as confirmation of the truth of revealed religion, whereas it is, of course, nothing of the sort. To know the last detail of the village where Christ was born, at the time of His birth, gets us no nearer to the solution of the mystery of His divine or human origins. And so with the rest of this carefully written and orderly survey of a vanished world. We learn much from these crowded and fascinating pages, but nothing of service in establishing the truth or otherwise of revealed religion.

This book, being somewhat in a class of its own, will, one may be sure, serve for a long term for the scholar who requires in convenient form access to "background" material concerning the remote past as it touches, through the craft of the builder, the inscriptions and writings of artists and scribes, the long tale of man's search for God.

GEORGE GODWIN

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*Masnavi.* Book I. By MAULANA RUMI; edited by MUHAMMAD AMIN. (Madina Publications, Lahore. Rs. 2/-)

There is probably no kind of literature which suffers so badly from translation as mystical poetry, which labours under the double disability of being both mysticism and poetry, both of which it is almost impossible to interpret or to convey through any medium save the language of the original writer. Doubtless to readers of Persian, the writings of Rumi are great poetry, though there is little in the English version to appeal very strongly to the poetry-lover as such. And, though there are flashes of mystical insight of a high order, these will appeal chiefly to readers who, being themselves mystics, can share the experience and insight which the poetry reveals.

This, of course, is equally true of all mystical writing, which, by its very nature, is unintelligible to the average reader, and consequently can expect to command only a limited public. But to that limited and select group of readers there is no doubt that these books will be a welcome addition to the literature of mysticism.

For there is little doubt that Rumi was a master-mystic. His solution, for instance, of the age-old problem of how to reconcile man's free-will with belief in the compelling will of God, is the mystical, not the rational, solution. "'Tis he who loves not who is fettered by compulsion." So also is his stress on the necessity for the complete elimination of the self of the man who aspires to know God—a stress which, being more reminiscent of Buddhism than of Islam, reminds the reader of the universal validity of the testimony of the mystics, irrespective of the particular historic faith from which they derive their inspiration.

The book is attractively got up, though marred by far too many printer's errors, which should be guarded against in subsequent volumes.

MARGARET BARR

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*Down to Earth.* By JOHN STEWART COLLIS. (Jonathan Cape, Ltd., London. 9*s.* 6*d.*)

The reaction against the illiteracy of twentieth-century specialisation and urbanisation was accelerated by the war, which drove many so-called educated people back to the land. This experience made many of them realise the inadequacy of a "culture" which had given them a conversational appreciation of Picasso yet had neglected to inform them how to plant a potato. The majority of such novitiates in husbandry eventually returned to the more lucrative but barren fields of Broadcasting House as soon as the war was over. But a few remained, like Mr. Collis, to master a craft in the country and find a synthesis between urban and rural culture. Like Thoreau before him, Mr. Collis can now see more of the Divine Will through the blind eye of a spud than many theologians with their elbows on the pulpit and their eye on the *Church Times*. And he concludes that if you cannot see God in a dung-heap you are unlikely to see Him at all. There is no doubt that the philosophical approach behind Mr. Collis's observations is a desire to find a synthesis. And he succeeds in avoiding the ecstatic overstatement of Shelley or the more prosaic, but essentially sentimental, pantheism of Wordsworth. Mr. Collis has the courage to look into both the tuber and the tumor, into the "mystery of clouds" and the putrefaction of a dead bird.

His observations are sufficiently objective to interest a naturalist and are sufficiently related to produce a synthesis between the scientific approach and subjective pantheism.

I suggest that *Down to Earth* would provide an excellent antidote in schools to the incipient and insidious materialism inculcated in the young by contemporary text-books on Physics and Chemistry. The fact that this book can be recommended for children is not to say that it is not fit to be read by adults. It is to say that the style is lucid.

The question whether such pantheism can provide sufficient religious discipline, except for a few individuals of a contemplative frame of mind, is a question which I recommend to Mr. Collis for his consideration. It is outside the scope of this review.

RONALD DUNCAN

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*The Vision of India.* By SISIRKUMAR MITRA. (Culture Publishers, College Street, Calcutta. Rs. 3/-)

In these six chapters, originally independent articles contributed to various Indian periodicals between 1931 and 1946, the author, a disciple of Sri Aurobindo, has made an attempt "to study from the stand-point of evolutionary history the progress of man towards his divine destiny as envisaged in the Master's vision of the future." And what is this vision?

> It is the vision of a dynamic divine Truth which is descending into the earth to create a new Truth Consciousness by it to divinise life ... a vision of the Supermind, which is a link between *sachchidananda* and the lower hemisphere of creation.

In other words, it is a vision of the integral oneness of life—of harmony between life and spirit—which has underlain the agelong history of India

since, perhaps, the pre-Vedic Age. Its steady unfoldment has been witnessed through the Typal Age, the Conventional Age and the Individualistic Age, corresponding to the *Ramayana-Mahabharata-Gita* epoch of Ancient India, the Manu-codified religious and social institutional era of Medieval India and the Modern India of Science-prompted Rationalism, respectively, and now a change in man's nature and consciousness is "the next inevitable stage in the evolutionary process of Nature—a higher than mental life is in promise for Man." Humanity is ready for the change from individualism and objectivism to subjectivism and intuitionalism.

In the course of efflorescence, even though for some time the vividness of the vision of Oneness has grown less, the varied cultural expressions during the different periods have been perpetual pointers to the persistence of the One Reality seeking and striving "to manifest in man the delight, harmony and perfection of its own transcendence." For, says the author, "The real player in the world-drama is the divine Shakti herself: she alone is the play, the player and the playground." And, in this play, the way of violence too has had its place and purpose because "the debt of Rudra," as he pithily puts it, "must be paid."

In fact, such is the aim of human history, namely, to discover Nature's evolutionary purpose, a perfect order of collective spiritual living, and so Shri Sisirkumar holds that a historian should be a seer. Accordingly, he has traced in his book the march of man, but only "from the stand-point of his social development." It is to be sincerely hoped that before long he will trace this "march" for us also in terms of cultural movements, of which he has given us such tantalizingly luminous glimpses in his chapter, "The Vision of Ajanta." *The Vision of India* is at once a panorama and a philosophy of the history of India. It is a "poem" on the diapason of the Divine, as heard in the orchestra of human evolution and achievement, for the author's style is vibrant with his own flaming fervid faith in the vision caught by his illustrious master.

G. M.

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*Sun-Blossoms.* By NIRODBARAN. (Sri Aurobindo Circle, Nair Hospital Compound, Bombay Central Station. Rs. 4/8)

Not one of the 208 poems in this collection falls short of their general level in iridescent lyric loveliness or in exalted mood. The writer, an aspirant in Sri Aurobindo's *entourage*, breathes a rare air. He nears the Mystery by the Path of Beauty, and he conveys to the reader something of the intense yearning towards the Divine that every mystic feels but few express more poignantly than he does here.

These poems are for reading one by one, letting each yield its separate sweetness to the tongue. Read straight ahead, for all their wealth of imagery, they weary not with their monotony of theme. The essence of beauty has been thrice distilled and the resulting concentrate is best appreciated in the single crystal drop.

E. M. H.

*The Arrow and the Sword*. By HUGH ROSS WILLIAMSON. With a preface by the REV. V. A. DEMANT, D.LITT., Canon of St. Paul's. (Faber and Faber, Ltd., London, 10*s*. 6*d*.)

Mr. Ross Williamson describes his book as "an essay in detection" concerning the deaths of William Rufus, King of England, and Thomas a Becket, Archbishop of Canterbury. History relates that Rufus was killed accidentally by an arrow, and that the Archbishop was murdered because of a conflict between Church and State; the author thinks that each death was the ritual killing of the Divine King in the witch-cult. He is well aware, however, that the evidence he marshals is slight, indirect and largely conjectural, and he admits that he has "not so much tried to prove a case as to select and co-ordinate certain evidence which may suggest that there is a case to be proved." Most readers will feel that no stronger claim could be made and they may also feel that the detective issue is a small matter compared with the theme which occupies the main part of the book—the deep penetration of the Christian world by pagan and Cathar heresies up to the twelfth century and beyond.

This aspect of the evolution of Christianity is not as a rule prominent in histories of the Church, and Mr. Hugh Ross Williamson treats the interaction of Papal orthodoxy and various heresies with theological subtlety. He also brings in a factor seldom mentioned in this connection, by maintaining that Plato's "heavenly love," for which he prefers the term "Uranianism" to the "modern uninhibited 'homosexuality,'" is not only a distinguishing mark of the great ages of European culture but also provides the background against which "the whole matter of dualism, gnosticism, heresy and witchcraft must be placed if it is to be seen in proper prespective." Moreover, when, as in the thirteenth century, mobs attacked the "heretics," they were protesting against "a prevalent and prolonged fashion" assumed, correctly or not, to be sodomy, and the Inquisition was not a move towards fanatical persecution but was "established to safeguard individuals from reckless accusations and mob-violence." Further, "the Church was more aware than the State of the necessity of Uranianism—which, in fact, underlay her own monasticism."

These quotations illustrate the highly unusual and provocative character of this study in religious history. The author, who is an Anglican parish priest, holds that there is nothing heretical in the conclusions he has reached.

A. GOWANS WHYTE

# CORRESPONDENCE

## " THE LIMITATIONS OF NON-VIOLENCE "

### I

I am thankful to Mr. N. A. Nikam for taking the trouble to write the long reply published in the October ARYAN PATH to my article in the August issue on "The Limitations of Non-Violence." He finds some serious philosophical limitations in it, a finding which seems to me to be based either on a misunderstanding of the purport of the article, or on a very unphilosophical view of the whole question. I shall briefly reply to the points raised:—

(1) He seems to think that I prefer violence to non-violence, and that the ideal which I set before the noblest of men, the natural leaders of mankind, is a poor ideal. There is no basis anywhere in my article for such an inference. He cannot rightly accuse me of not knowing how to choose my destiny well, or charge that I have no philosophy because my philosophy differs from his. But my whole article is a challenge to those who think that the so-called higher philosophy of non-violence can work in all cases, or that it is the panacea for all social evils.

(2) I have nowhere said that any religion is based on violence. When I say that "Hinduism is not a religion of non-violence," I simply mean that under certain circumstances it permits violence. I fail to understand his argument that "the Gandhian philosophy has provided Hinduism...with a new philosophical basis and transformed Hinduism into Hinduism after all." Does he mean to suggest that Gandhiji has improved upon the ancient religion of Hinduism, because he has provided it with a new philosophical basis? If he means that, he is entitled to hold his view; but then he must have a very poor notion of that great religion.

(3) I said in my article: "Non-violence is a *religious ideal for the individual*: it is not a *social or political weapon.*" There is not a single argument adduced by the writer to show that it is a political weapon in those circumstances to which I refer in the article. So far as the private religion of the individual is concerned, each is quite free to choose non-violence as his ideal. But it would be quite wrong for him to think that another person, with an eye to social duty and social stability, should choose likewise; or that his choice, if different, would be inconsistent with the highest form of religion. It is a poor religion which does not provide for social stability, which is the only proper medium for the cultivation of the higher qualities of the individual. If this stability requires violence, violence ought to be permissible.

(4) I have said, "Violence can be a duty." The writer puts the question, "...*to whom* is it a duty?" It is a simple question to answer: It is a social duty. He has imputed to me the view that "to repay violence with violence is a duty." There is not a line in my article which can bear this interpretation. He goes on to assert, "If 'violence can be a duty,' it must

be a 'duty' to *start* violence as well." Nothing can be farther from the truth. I have said this nowhere. I am not bound to subscribe to his absolutist interpretation that "what is a *duty* is a law universal, and so violence is a law universal, *i. e., what ought to be.*" All our duties are relative. My duty is not everybody's duty, nor is a duty such without regard to the circumstances of each case. It is the warrior's duty to fight for his country in order to defend it. It is the Government's duty to protect the private citizen, even if it has to employ violence in order to achieve this. But the writer is so imbued with his ethical prepossessions that he makes the statement, "There is in the maxim 'Violence can be a duty,' the crude ethics which defines justice as 'doing good to friends and evil to enemies.'" It passes my understanding how he got at this crude deduction.

(5) He has provided "a Socratic justification for Gandhiji's protest against the employment of violence against the Hurs of Sind," but he has ignored my criticism of the efficacy of Gandhiji's satyagraha as employed against the Hurs. If we logically interpret Gandhiji, even a handful of *goondas*, well equipped with arms, would have at their mercy a whole army of Gandhiji's disciples ready with non-violent protests. If the *goondas* do not dare play these unsocial pranks, it is because they are afraid of the non-satyagrahi elements in that army and the violent reaction of the forces of law.

(6) It is true that society is made up of individuals, and that the good life for individuals is the only proper goal for society. But, for that very reason, the individual needs to recognise his social duties. An individual can rightly defend himself against violence by employing violence in return. But, if he is so minded, he may forgo violence in self-defence and bear the consequences. We can have nothing but praise for him for his complete self-abnegation. It is, however, a different matter when social stability is at stake. We shall then expect him to do his social duty, even if that involves the unpleasant task of doing violence. He has no right to mortgage away the interests of the social unit to which he belongs, *as long as he is an organic part of it and enjoys its protection.* It is only when he has so risen in the scale of self-realisation that he does not regard himself as a member of any social unit, that he knows no friends and no enemies, that his home is the four directions and his life above the life of duty—it is then that he can act freely, *as he likes.* He is the man of destiny and the master of his fate, who has broken all the bonds of empirical existence. We cannot judge him. But till then he cannot get away from his social duties, however unpleasant. It is a plain question to the Gandhian social philosophy, whether we can have a society based on no force whatsoever, whether that of the police or of the military. If we can have, then the utopia of all men's dreams is here and now, and there is no need to preach non-violence.

(7) The writer says, "Because the soul is immortal, it does not follow that killing must be a joy and a duty ...and is an additional proof of the immortality of the soul." It is strange that a philosophically trained mind should make this inference, or suppose it justified by anything in my article.

(8) The writer considers a *born Kshatriya* as something like a *goonda* and not a hero. But he admits that Arjuna became a *true Kshatriya* through Sri Krishna's philosophy. "Inspired and taught by Krishna's Philosophy of Action, Arjuna, it is true, fought; but without the fever of battle." Does he not give up his whole Gandhian philosophy here, according to which violence is *never* warranted? The writer is simply echoing my thought in other words, that a *true Kshatriya* has a duty to fight when such action is demanded of him, and that this action is not inconsistent with the great teaching given by Sri Krishna in the *Gita*.

(9) If the independence which we have won is *swaraj* and not *goonda raj*, then why is Gandhiji disappointed at what is happening today? The so-called satyagraha never was, and never is, in evidence anywhere in India. It is the international situation that has got us this freedom, more or less as a gift. What is happening today is an ironic commentary on what Mr. Nikam wrote, on August 15th, that India had set an example to other dependent nations or to the Great Powers in their relations amongst themselves.

(10) To Gandhiji non-violence may be a Law of Nature. But we have yet to see this law in real operation in the literal and rigid form preached by Gandhiji. The so-called "'Copernican revolution' in our knowledge of human nature and history" is nowhere in evidence. It has simply not taken place. If the revolution does take place in our hearts and in the heart of mankind as such, then indeed there will be no need of violence; for the beast in man will have submitted to the reason in man. What we are actually witnessing is too horrible to contemplate, and that in a country which is supposed to be the home of the revolution in question. We have need to pause and think. The game of non-violence may be over-played. It is a narrow and one-sided creed. No creed can fit all facts and all situations. We must return to that catholic religion which can give us a balanced view of our duties.

G. R. MALKANI

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II

Prof. N. A. Nikam in his contribution to the correspondence columns of THE ARYAN PATH for October 1947 has missed the very spirit of Shri Malkani's article on this subject in the August number. Shri Malkani has nowhere said that Hinduism or any other religion is based on violence. Nor does he state that it is a duty to start violence. All that Shri Malkani proves is that non-violence cannot always succeed and that it cannot be practised by everybody. Even Mahatma Gandhi has admitted that violence cannot be eliminated from life and that it has some *moral place* in human action.

> I do believe that where there is only a choice between cowardice and violence, I would advise violence. I would rather have India resort to arms in order to defend her honour than that she should in a cowardly manner become or remain a helpless victim to her own dishonour.

Our Government is actually following this precept of Mahatmaji in retaining police and army and building a better and bolder Bharat.

All confusion rises from lack of discrimination between the following forces:—

(1) Force used to violate the rights of others is *aggression*. This is immoral.

(2) Force used to exact what justly belongs to others is *coercion*. This also is immoral.

(3) Force used for self-defence is moral and is called *resistance*.

It would be but human to get angry and to fight if, before your very eyes, your sister was raped or your mother was murdered. "Even a Buddha will get angry if slapped in the face often enough," runs a Chinese proverb. Even Christ has not said what one should do next if the other cheek is smitten. Our Guru Gobindsing throws light on the problem in these immortal words: "There is a time to kill and there is a time to save life; do that which duty dictates, looking to place and circumstances." You cannot preach Ahimsa on the battlefield, in the thick of the fight, to Ravana or to a *goonda*. Ahimsa has its place in home and hospital and even there a slap and the Surgeon's knife at the proper moment are necessary.

Professor Nikam's second argument is that Ahimsa is a Law of Nature. Then why did the peace-loving Tennyson cry out: "Nature red in tooth and claw"? A Law of Nature cannot be set aside or destroyed by popular vote. We find everywhere that Life lives and thrives on Death. The shark lives by the death of fish as the lion lives by preying on animals. Even some flowers exist by the extinction of insects. One cannot be blind to these facts. Mahatmaji wrote in *Harijan* on the preservation of fish for human consumption in order to combat this present famine. If we eat flesh to sustain life there is no harm and no violence. Immorality comes in only when we live to eat and enjoy fish, flesh and fowl. Eskimos who abjured meat would starve.

Professor Nikam's third argument, from the *Gita*, that "even a *little* of this *dharma* saves us from great danger" is best answered by Srivastaya in his article on "The Gita and War," in *The Modern Review* for January 1946, where he quotes: "He who doeth work in keeping with his own nature incurreth no sin." He points out that the *Gita* does not place the same ideal before everybody and that non-violence cannot be practised in its purity by all. Nor is the *Gita* a war-monger's gospel, preaching war for the sheer love of it. The *Gita* shows us how to adjust ourselves to outward situations by which we are inescapably confronted. Mahatma Gandhi is pushing the *Gita* to its logical conclusion, "to take the last step first"—and this fallacy is committed by our brother Nikam also.

H. L. BUTANI

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*Amalner.*

# ENDS AND SAYINGS

" _____ *ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

The tremendous field for social betterment in India needs no brief. As the Bombay Premier, the Hon. Shri B. G. Kher, mentioned in inaugurating the first All-India Conference of Social Work, at Bombay on November 6th, we have, in addition to several age-old problems in common with other countries, those due to recent social changes, the Western impact and our great problem of refugee rehabilitation. The idea of social work as a distinct field, clearly divided from political and economic reform was, he said, inappropriate to the new concept of the State in which we wanted to live. The State was doing preventive social work of the highest magnitude in trying to abolish poverty, ignorance, drink, dirt and disease, though the instilling of the spirit of service in the minds of all connected with the Government was necessary.

Society exists in the co-operation of individuals....We must substitute for the attainment of individual welfare the ideal and the standard of social welfare....We have to cultivate a new outlook by which whatever we do in practice of our career, profession or business is in discharge of our social responsibilities.

Some great thinkers, Shri Kher remarked, held that political reforms could not effect much general betterment unless large numbers of individuals undertook a radical and permanent transformation of their personality.

Shri Jamshed Nusserwanjee of Karachi, who presided at the Conference, stressed the necessity for total State planning and co-ordination if the country was to remain in peace and prosperity. "Liberty" could only be maintained by "equality and fraternity." The wealthy must be made to realise that parting with a portion of their wealth in taxes or duties to finance this "total social work" was the safest way to safeguard the remaining portion of their capital. Social democracy, proclaimed the other day by Pandit Nehru at Allahabad as the ideal of this State was also the ideal of Pakistan. If this ideal could be fulfilled by willing co-operation, it would avoid chaos and struggle and safeguard capital sufficiently and more for the comfortable needs of those who had it. If the fulfilment of the ideal had to be forced, he warned, "it will not lead to Social Democracy but to Communism." The great need today, he said, was the creative spiritual force that would result from many men and women dedicating themselves to a life of service, regardless of castes or creeds.

Two of the speakers at this opening session of the All-India Conference of Social Work referred to the belief in Karma as having reconciled people to suffering, particularly, perhaps, to that of others. The Hon. Mr. M. C. Chagla, in his Welcome Address, said that belief

in Karma and Kismet had had the unfortunate effect of making Hindus and Muslims tolerate the country's many social evils instead of recognising them as man-made and capable of being done away with by man. Dr. Jal F. Bulsara, Honorary General Secretary of the Conference, called Karma a "nebulous theory." The widely prevalent misunderstanding of Karma is no doubt responsible for much of this acquiescence in the disgraceful conditions under which millions in India eke out their existence. A right understanding of the doctrine would make it clear that, if today's sufferings are the Karma of yesterday's sins of commission and omission, tomorrow will be in terms of our present fulfilment of duty, including that to those weaker and poorer than ourselves.

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The Second All-India Writers' Conference under the auspices of the P.E.N. All-India Centre was held at Benares University from October 31st to November 4th, inclusive. A different President was elected for each day's session. The President of the P. E. N. All-India Centre, Her Excellency Shrimati Sarojini Naidu, presided the first day and gave the inaugural address. Dr. R. B. Saksena, Prime Minister of Bundi State, presided on the third day, Pandit Iqbal Narain Gurtu, Chairman of the Reception Committee, on the fourth, and Sophia Wadia on the second and the fifth.

Besides Indian writers from different parts of the country and many language areas, numerous Foreign Delegates attended and several gave significant messages. These included the Italian Consul-General at Bombay, Dr. Mario Orsini Ratto, who said that the true rulers in his land of poetry and culture had been the great artists and men of letters; Monsieur Claude Journot, French Cultural Attaché, who stressed the long interest of France in Indian culture; and Mr. P. Manford-Hansen, Denmark's representative, who said "We have in common the belief in freedom, humanity and love."

The adjuration of "Ithuriel" in his "Looking Around" columns in *The Free Press Journal* of 3rd November to the writers in conference at Benares to spread the doctrine of love and tolerance, augmenting the efforts of Gandhiji among "the Indian people, who live on the borders of literary consciousness," was fulfilled at Benares.

In the inaugural address, as befitted a gathering under the auspices of the P. E. N., which has the promotion of friendliness among writers as its primary object, fraternity was the key-note struck—a key-note sustained in feeling and expression throughout the Conference. Shrimati Sarojini Devi pleaded for the shedding of narrow complexes, including an exclusive nationalism. "The writer," she declared, "should be an eternal reconciler," and: "Literature should be dedicated to life."

In the address on "The P. E. N., What It Is and Its Work in India," in which Sophia Wadia brought out the broad, non-political basis of the P. E. N., she drew attention to the resolution passed at the recent Zurich session of the International P. E. N. Congress confirming P. E. N. Members' obligation to work to dispel race, class and national hatreds and champion the ideal of one humanity living in peace in one world.

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Among outstanding addresses were Dr. C. Kunhan Raja's on "The Attitude of Classical and Modern Writers to the Fundamental Values of Life," Dr. Mulk Raj Anand's on "The Rôle of English in Independent India," those by Mr. K. G. Saiyidain on "Freedom of Expression" and by K. Srinivasan on "Journalism and Literature," the papers in a symposium on "The Cultural Unity of India," and the progress reports on the leading Indian literatures.

Dr. Anand's address evoked lively reactions and discussion but the very fact that writers from all parts of India can exchange views intelligibly only through the common medium of English bears its own witness to the folly of precipitate attempts to weaken one of the most effective binding forces among ourselves and between India and other countries at a time when these are needed as never before.

Shri Saiyidain's paper, extracts from which were read, in his absence, while demanding freedom of the artist as indispensable to genuine democracy, no less than to the perfection of his art, emphasised the artistic and social conscience of the individual as the final arbiter of what is to be written.

Speaking on the threat of reportage to creative writing Shri K. Srinivasan pointed out that much of the world's treasure of creative literature—the lay, the ballad, the narrative and the epic—had "started as reporting, but with freer scope to the teller's fancy." If, with the rise of contemporary reporting all those exquisite forms of poetry had been choked, not a little of the work of special correspondents had attained authentic rank as creative writing—not, be it noted, creative of "facts," as in propaganda, which quickly showed itself up. Journalism and Literature, he concluded, were really one.

> Their chief purpose is to universalise the particular—to add to the individual consciousness, to augment knowledge, to spread information, to share emotions and to quicken sympathy. Literature does it across time; Journalism does it across space. Journalism has taken on its own giant shoulders the burden so long carried by creative writing on the reporting side.

While the attendance at the Benares Conference reflected to some extent the general malaise, the fact that the Conference plans were not laid aside under the prevailing stress of circumstance but were quietly carried to a modest success makes its own reassuring contribution to the present situation.

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Faith in co-operation as "the only true and just economic basis of society" was reaffirmed in a Resolution unanimously passed at the meeting held by Bombay co-operators on November 1st to celebrate All-India Co-operators' Day.

Co-operation, offering a peaceful meeting-ground for capitalism and socialism, promises through co-ordinated production and equitable distribution to raise the general economic level in an orderly, progressive manner. And the great principles of co-operation, as Shri G. P. Murdeswar declared in his opening speech, hold immense possibilities for moral as well as material improvement.

Shrimati Pupul Jayakar, in moving the Resolution, dwelt on the importance of co-operation with its tolerance and universality in cementing, in these days of fissiparous forces, the bonds of faith and universal brotherhood.

Co-operation, as Sir Janardan Madan pointed out in his Presidential Address had triumphantly survived the depression of the '30's but was still far from its goal. It aimed at the reshaping of the economic system in its entirety but had not shown in India (where it has been at work for over forty years) the vitality which it had elsewhere.

This is surprising, since co-operation is the very basis of India's traditional village economy. Perhaps official patronage rendered the Co-operative Movement suspect in subject India. Now, however, it should enable us to go forward in free India by leaps and bounds, as the people are more and more educated in its advantages. But that education depends largely on the honorary workers to whom the Movement owes much of what it has achieved. The dearth of younger honorary workers, referred to by Shri Murdeswar, is not a hopeful sign, either for the Co-operative Movement or for our country. The slogan "No salvation without co-operation," given in Dewan Bahadur H. L. Kaji's message for the occasion, is profoundly true.

Sir Janardan Madan recalled the warning of the Royal Commission on Agriculture: "If co-operation fails, there will fail the best hope of rural India." We would go further and paraphrase this as "If the spirit of co-operation fails, there will fail the best hope of the world."

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The record of democracy elsewhere has its particular appositeness for India, struggling with the framing of its own Constitution, as the Hon. Mr. Justice M. C. Chagla pointed out in presiding over the lecture on "Successes and Failures of American Democracy," which Dr. John Haynes Holmes of New York, an interview with whom appears elsewhere in these pages, gave at the Bombay University on November 4th. Dr. Holmes brought out that the U.S.A., after the first post-Revolution government had fallen to pieces, paralysed by the veto power, had solved the problem of political democracy, establishing a free and almost classless society of free men. A large measure of unity had been achieved, leaving out of account the 14,000,000 Negroes, the denial of their admission on equal terms to a free society constituted a standing blot upon American democracy.

But if political liberty had been achieved, if the problem of production had also been brilliantly solved, the economic problem, the problem of distribution had not been. Dr. Holmes held that it could not be solved as long as America retained the capitalistic system. Socialism, a co-operative system, was the only solution, he declared. Scandinavian countries had proved it possible to reconcile Socialism and individual liberty, through public ownership, control and direction on a large scale, voluntary co-operative societies of consumers and producers, and the recognition and protection of small business enterprises.

But, he emphasised, Socialism was the opposite of Communism which, while giving economic equality denied freedom, considered in Russia as a "bourgeois virtue," a lesson which many a freedom-loving young Indian enthusiast for Communism needs to take to heart. Americans, Dr. Holmes said, hated totalitarianism, whether of the Right or of the Left. Democracy everywhere, he declared, was up against

totalitarianism. Totalitarianism was on the march, while democracy was shuffling. It had to compete with totalitarianism in making the people happy and contented. Democracy had to find a convincing formulation and to prove it could establish a juster society.

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Penal reform is a pressing need in India and Gandhiji did well to refer to it at his prayer gathering on October 26th when he urged that jails should function as hospitals.

The theory that crime is a sign of a diseased mind is not new. Butler adopted it in his utopia, *Erewhon*, where sufferers from moral ailments receive sympathy and remedial treatment while bodily ailments are dealt with as sternly as we deal with crime. There is a danger of weakening the sense of individual responsibility in the fundamentally mistaken theory that men do wrong because they cannot help it; but society itself stands in the dock beside each prisoner to whose downfall economic and social conditions have contributed. Gandhiji said:

> No one committed crime for the fun of it. It was a sign of a diseased mind. The causes of a particular disease should be investigated and removed. They need not have palatial buildings when their jails become hospitals. No country could afford that, much less could a poor country like India. But the outlook of the jail staff should be that of physicians in a hospital.

There is no doubt that a humane and sympathetic attitude on the part of jail officials would go far towards making imprisonment reformatory rather than punitive. Vindictiveness can play no part in a humane penology.

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Among the many constructive ideas in the Presidential Address which Mr. K. G. Saiyidain, Educational Adviser to the Bombay Government, delivered at the Educational Conference, Poona, on November 7th, none were more important than those on adult education and communal harmony. In China, he pointed out, "adult education" was called "social education, appropriately, because it was adult education," generously conceived, imaginatively planned and vigorously executed, "which had to play the central part in providing a full, significant and happy life for the masses to whom the world of the mind was a closed book and whose lives today were "drab and barren, dominated by poverty, ignorance, disease and cultural apathy."

Mr. Saiyidain characterised the schemes sponsored in the past for adult education as "meanly inadequate." The belief, conscious or unconscious, that "anything is good enough for the masses" had to be fought against.

> For, nothing, *literally* nothing, is more imperative and more essential than giving the ordinary people the vision of the "good life" and paving the way for their admittance to it.

The immediate pressing problem of communal harmony is one with which adult education no less than the education of the young is bound up.

> For, what will it avail us to have the most adequate and efficient educational system (or social or economic system for that matter) if the minds and emotions of people remain so dangerously uneducated that they would throw away all moral values and restraints in an emergent situation?

Educators were the natural custodians of moral values and as such must condemn equally *all* excesses and in-

justices by whomsoever committed, while labouring with patience and faith to build in their pupils' minds such noble values that

> they may grow up into men and women of good-will and charity, liking and disliking people not for the colour of their skin or the shape of their nose, or the geography of their birth or the labels of their race or community, but because of their personal qualities.

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The triumph of the people of Mysore State in securing assent to their demand for a responsible government is a triumph for the democratic principle. The facts that the new popular ministry which took office on October 24th is of a composite character, that it is pledged to work for the common weal, and that it entered on its duties with a high sense of responsibility and of magnanimity are all good auguries. The Chief Minister, Shri K. C. Reddy, who declared that a new order had begun for Mysore, reminded a large public audience that it was well at this hour of jubilation to realise their great responsibility also. He pleaded for a new bond of love and unity between the people and the members of the Government, and reminded his audience "that the supreme virtue was to forget and forgive." *The Bombay Chronicle* quotes the reassuring statement of another new Minister, Shri K. T. Bhashyam, that

> they would work in the coming days for the removal of social and economic evils, the development of a high standard of culture and civilisation based on truthfulness in private as in public life, and the fostering of brotherhood both at home and abroad, which constituted the substance of honour and happiness of people.

There is no power that does not carry with it a corresponding responsibility to the moral law and ultimately to the people upon whom, in the last analysis, the sanction of all forms of Government rests. Responsibility to the Legislature is a convenient device of modern democracy for insuring the peaceful operation of the people's will. It is hoped that the pattern set by Mysore State will be followed in an increasing number of those Indian States where the anachronism of an arbitrary rule persists.

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The rejuvenation of the ancient art and craftsmanship of India is among the aims of *Silpi*, an illustrated art journal on original lines which in August entered its second year. Published monthly from Mount Road, Madras, and admirably edited by Shri V. R. Chitra and Shri T. N. Srinivasan, *Silpi* has succeeded in bringing together a number of very interesting studies with the aim not only of enlarging the artistic outlook of its readers but also of creating an impulse towards artistic impression where it had not existed before and bringing to light unknown talent. The latest October issue brings a valuable contribution on "The Indian Temple" by Ananda Coomaraswamy.

Indians' artistic taste, at least in the cities, deteriorated under foreign influence in the last century but a renaissance is in progress and to it *Silpi* may rightly claim to be contributing in some degree. Art is one of the dialects of the universal language of beauty. Wisdom was rather with the Chinese proverb-makers than with those who decry art as non-utilitarian. The Chinese have a proverb: "If you have two loaves, sell one and buy a lily."